

REPRESENTING OFF-RESERVE STATUS & NON-STATUS INDIANS, MÉTIS AND INUIT OF SOUTHERN LABRADOR



THE INDIGENOUS VOICE

VOLUME 2 Issue 1 2018

THE DANIELS DECISION

*What does it
mean for you?*

Reclaiming and Creating

*CAP's early support of
Indigenous music*





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*Electronic copies are preferred, but other formats are welcome.





on the cover



photo, Steve Haining

Frazer Whiteduck dancing and sharing his story with the youth of Kashetchewan.

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The **Indigenous Voice** is the official publication of the Congress of Aboriginal Peoples. As one of five national Indigenous representative organizations recognized by the Government of Canada, CAP advocates for the rights and interests of Métis people, non-status/status Indians living-off reserve and the Inuit of Southern Labrador. CAP represents the interests of its provincial and territorial affiliate organizations.

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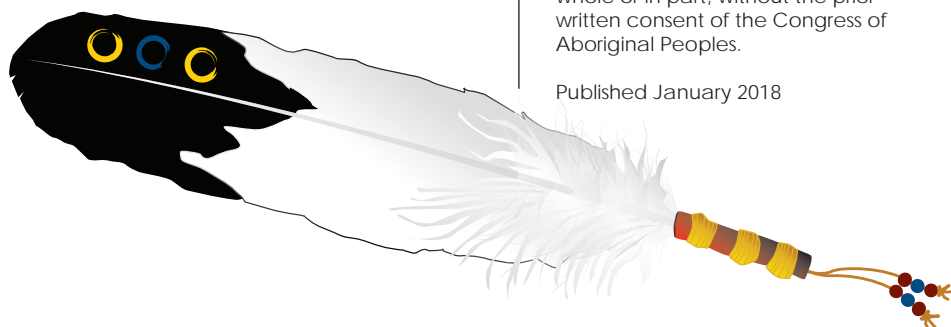
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Message from National Chief Robert Bertrand

On behalf of the Congress of Aboriginal Peoples (CAP), I would like to extend a healthy and happy New Year to all of you. While it is a popular trend to draft up an ambitious list of resolutions at the beginning of each new year, I tend to reflect on what has happened over the past year: the events, developments, challenges and faces that have been a part of my role as National Chief.

In March, CAP held its successful Daniels Symposium. This event provided an opportunity for its grassroots members to gather in Ottawa to voice their concerns and perspectives on the necessary next steps towards the federal government's accountability on the Supreme Court's final decision on *Daniels v. Canada* and the mechanisms needed to establish a working relationship between Canada and CAP.

In direct relation to the *Daniels* decision, CAP's Board of Directors has put an immeasurable amount of time and effort into shaping a new Political Accord with the federal government. This renewed Accord has been created to represent and speak for all of CAP's constituency from coast to coast to coast and to enable our organization and Canada to work in tandem towards true reconciliation in a post-*Daniels* landscape.

CAP has continued to advocate for reconciliatory developments and initiatives with all three levels of government, which has included support for its eleven Provincial and Territorial Organizations (PTO).

In moving forward together as a National Indigenous Organization and as a people, we must look back upon and

remember the faces of those who have left us or that we have lost. This past year, the 150th anniversary of Canada, significantly raised the national awareness on just how far this country needs to go in order to rectify and prevent further violence and tragedy against our Indigenous women and girls. The recent launch of CAP's *Walking In Her Moccasins*, a new and progressive violence-prevention resource aimed at men and boys, is one such answer as to how we can work to ensure that present and future generations may have violence-free lives.

Experience is the best teacher. We must unlock and use the sacred teachings of our ancestors as a way to guide ourselves and make the best decisions for those around us each and every day. As this year comes to a close and 2018 begins, we should continue not only to grow and work together, but to love one another, those who surround us and those we may never know. We are all in this together.

Meegwetch,
National Chief Robert Bertrand

Nouvel An

Message du
Chef National, Robert Bertrand

Au nom du Congrès des peuples autochtones (CPA), je désire offrir mes meilleurs vœux de bonheur et de santé à chacun d'entre vous. Il est fréquent de dresser une longue liste de résolutions au début de chaque nouvelle année, comme l'habitude le voudrait, au début de chaque nouvelle année nous nous fixons comme objectif des résolutions que nous voulons atteindre mais pour cette année j'aimerais revoir en relief les événements, le cheminement, les enjeux et les défis qui ont fait partie de ma fonction en tant que chef national lors de l'année que nous venons de terminer.

En mars 2017, le CPA a tenu son important Symposium Daniels, qui a mobilisé ses membres à se rassembler à Ottawa. Ils y ont fait entendre leurs préoccupations et leurs points de vue sur les prochaines étapes d'imputabilité du gouvernement fédéral suivant le jugement de la Cour suprême dans

Daniels c. Canada. Ils ont discuté des méthodes qui doivent définir les relations de travail et entre le Canada et le CPA.

En rapport direct avec le jugement *Daniels*, le conseil d'administration du CPA a consacré énormément de temps et d'efforts à façonner un nouvel accord politique entre le gouvernement fédéral et nous. Cet nouvel accord renouvelé a pour but de représenter et de faire entendre les doléances et revendications de tous les commettants du CPA d'un océan à l'autre, et de permettre à notre organisme et au Canada de préparer en partenariat une vraie réconciliation à l'ère post-*Daniels*. Le CPA a continué de promouvoir les projets de réconciliation avec les trois échelons de gouvernement avec l'appui de ses organismes provincial et territorial (OPT).

En cheminant ensemble comme organisme autochtone national et comme peuple, nous devons nous souvenir du passé et nous rappeler les défis que nous avons relevés et ceux que nous avons perdus. L'an dernier, le 150^e anniversaire du Canada, a secoué la conscience nationale en démontrant tout ce que ce pays doit faire afin de réparer et empêcher que d'autres violences et tragédies contre nos femmes et nos filles autochtones ne se répètent. Le lancement récent de *Marcher dans ses mocassins* du CPA, une ressource nouvelle et innovatrice de prévention de la violence contre les femmes visant les hommes et les garçons, est l'une des interventions à suivre qui nous permettra de garantir que les générations actuelles et futures vivront à l'abri de la violence.

L'expérience est le meilleur des maîtres. Nous devons débloquer et utiliser les enseignements sacrés de nos ancêtres comme moyen de nous orienter afin de prendre les meilleures décisions pour les personnes autour de nous chaque jour. Puisque cette année tire à sa fin et que 2018 et à l'aube s'en vient, nous devrions continuer non seulement à grandir et à travailler ensemble, mais aussi à s'entraider et à nous aimer les uns les autres. Nos membres en méritent pas moins. Ceux qui nous entourent et ceux que nous ne connaissons sans doute jamais. Nous sommes tous concernés.

Meegwetch, Merci.
de Robert Bertrand, Chef National

A Home Away from Home

Spiritual, Emotional and Cultural needs of Indigenous students

By Matthew Gallina

The familiar smell of bannock with the perfect amount of butter, the joyfulness of a drum circle that awakens your spirit, the serenity of a smudging circle that calms your chaotic world, and the life teachings from Elders. Nowadays, Indigenous students do not have to drive seemingly endless hours or sit in an airport waiting for a connecting flight back to their home community in order to experience some of their culture. Universities across Canada are encouraging Indigenous students to reconnect with their cultural identity and practices right on campus, their “home away from home.”

Recommendations from the Truth and Reconciliation Commission (TRC) and the Council of Ministers of Education, Canada (CMEC) are responsible for spearheading the increase in Indigenous programs and services in universities across Canada. In December 2015, the TRC released its final report into the history and legacy of Canada's residential school system entitled, *Honouring the Truth, Reconciling for the Future*. This Report included 94 calls to action urging all levels of government - federal, provincial, territorial and Indigenous, to work together to change policies and programs in a concerted effort to repair the harm caused by residential schools and move forward with reconciliation. Education was a

primary concern and it called on universities to develop Indigenous-focused programs in specific fields while promoting awareness of Indigenous rights, histories and perspectives.

Today more Indigenous students are attending university than ever before in Canada. According to the 2016 Census, the Indigenous populations increased to 4.9% of Canada's total population, over half of Indigenous Canadians are now residing in metropolitan areas. Indigenous students attending university are often far away from their families and community members, sometimes experiencing loneliness and isolation which can negatively impact their studies.

Six Nations Polytechnic is a recognized leader in providing Indigenous-focused programs to university and college students. Through the three-year Bachelor of Arts in Ogwehoweh Languages program, students use language to engage in the continued development of Ogwehoweh shared cultural understanding. Cayuga or Mohawk language is the core area of study in this program. After graduation, students are able to find employment in many diverse fields including curriculum writer, policy analyst, researcher and language revitalization strategist. Six Nations Polytechnic



Tom Deer speaking with students about the Condolences Cane.

provides opportunities for students to achieve academic success while maintaining cultural identity. Faculty members regularly use Indigenous methods of pedagogy to teach course material. All programs are open to all Indigenous students regardless of status, as Six Nations Polytechnic continue to increase student engagement and motivation by successfully allowing Indigenous scholars to share their knowledge and culture with all people in the campus community.

The Elders in Residence Program at Dalhousie University is a catalyst for the increased Indigenous programs and services called for by the TRC and CMEC. The program initially began in 2015 to assist students enrolled in Indigenous Studies, but has since

expanded to include Indigenous students in other programs of study. Elders from Ojibwe, Mi'kmaq and Métis Nations are available 24 hours a day, seven days a week to assist students from Dalhousie and its affiliate, University of King's College.

"The program is a success beyond what was planned" says Geri Musqua-LeBlanc, Elder and coordinator of the Elders in Residence Program, "University students want to be with someone that understands what they need at the particular moment."

Musqua-LeBlanc's duties include leading talking circles and smudging ceremonies that alleviate anxiety and reduces stress for students. She believes that smudging ceremonies are especially cathartic for students living away from home and who may be overwhelmed by the stress and pressure of graduating university. "We had an emergency smudging in the middle of the night for a student!" she says. The Elders also gift Indigenous students medicine pouches at graduation ceremonies and are committed to fulfilling the spiritual, emotional and cultural needs of students, be they on- or off-reserve scholars, "All Indigenous students deserve our care," she says.

It is because of Elders like Musqua-LeBlanc that Dalhousie University and the University of King's College underwent significant changes to provide a desirable educational experience for all Indigenous students. The Elders in Residence Program played a crucial role in having the Mi'kmaq Grand Council flag permanently installed at Dalhousie University and were responsible for convincing the university to create designated rooms for ceremony. Many faculty at University of King's College and Dalhousie University, particularly new staff members, routinely participate in the Kairos Blanket Exercise facilitated by the Elders.

"Most faculty didn't know about the content of the blanket exercise, such as the pass-system," Musqua-LeBlanc says. "Universities have to know about

the true history of Canada."


Through the success of these efforts, the Elders in Residence Program will receive increased funding in January 2018, allowing more Indigenous students at Dalhousie University to find comfort, connection and support through Elders. Many Canadian universities are striving to ensure future Indigenous scholars achieve academic success through increased programs, services and initiatives.

However it is important that Indigenous students recognize their leadership role in creating systematic institutional change.

"Indigenous students need to make noise to have services available to them" Musqua-LeBlanc says, "They need to let their voices be heard. Two arms to hug, two ears to listen and one mouth to speak." - Geri Musqua-LeBlanc, Elder and coordinator of the Elders in Residence Program.

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“As an Indigenous-owned and operated institution, Six Nations Polytechnic (SNP) has always recognized the importance of incorporating Indigenous knowledge and worldviews in our programs. Since the release of the Truth and Reconciliation Commission’s report, we’re glad to see that other schools are now offering increased programs and services for Indigenous students. However, what sets SNP apart is our amazing roster of staff and instructors who are committed to student success and students really enjoy learning in the culturally supportive environment at SNP.”

– Rebecca Jamieson, President/
CEO, Six Nations Polytechnic 

“Two arms to hug,
two ears to listen
and one mouth to
speak.”

– Geri Musqua-LeBlanc , Elder
and coordinator of the Elders in
Residence Program.





Reclaiming & Creating

The story of CAP's early support of Indigenous music

By Brad Darch

During the preparations for the CAP Daniels Symposium, a conscious effort was made to include Indigenous culture through musical performances, traditional drumming, fiddling and Inuit throat singing. Such inclusions are paramount to the reclamation and preservation of our Indigenous culture for present and future generations. Indeed, it is vital to the process of reconciliation between Indigenous and non-Indigenous peoples in Canada.

The public and private funding of Indigenous culture has become an integral part of the Canadian arts spectrum. A prominent example is the Canada Council of the Arts' commitment to "reaffirming and revitalizing its relationship with First Nations, Inuit and Métis peoples in Canada" through the recent revisions of its funding programs.

However, there is still much progress to be made in the restoration of Indigenous culture and its rightful place in the social-cultural fabric of this country. Sadly there are still examples of the cultural talents of our people not being taken into consideration or cast aside.

Recently, Universal Music Canada issued an official apology to acknowledge their 'errors' when compiling the sesquicentennial *Canada 150: A Celebration of Music*

six-CD box set, which contained only English-language songs. The apology stated, "While no compilation should claim to be comprehensive, the absence of French-language repertoire is an incomprehensible oversight which is not reflective of our values, and we will take action to remedy the offense. Our company has true admiration for francophone arts & culture and we remain committed to its continued support and development."

What the apology did not address was the lack of representation by any Indigenous artists whose work is a part of their vast catalogue. By way of example, a number of Susan Aglukark's influential albums were issued on EMI Music, now a part of Universal Music Canada's holdings.

It is well known that today's social media platforms offer burgeoning Indigenous artists an unprecedented opportunity to showcase their versatility to the world. For musicians less than a lifetime ago, it was an altogether different story. The heartbreaking anecdotes from African-American musicians forced to endure racial discrimination and segregation when playing concert halls throughout the United States in the 1950s and '60s are well-known. Such displays of systemic racism were also on full display in Canada. Indigenous musicians were turned away at the

door of countless venues where live music was allowed to be played by whites only.

Despite this entrenched system of racism, young Indigenous musicians refused to be cast aside and remained steadfastly determined to create and

“...Indigenous musicians refused to be cast aside and remained steadfastly determined...”

play their own music for everyone. Numerous bands in urban, remote and rural communities across Canada achieved their ultimate dream of producing an actual record, a tangible vinyl disc which could be played and treasured by both the musicians and their fans.

A band's journey from a basement rehearsal to recording studio could be a frustratingly uncertain one. One would have to raise the necessary money to buy studio time and press the physical records. From there lay the difficult waters one must navigate to promote a record to the public and get radio airplay. Much of the necessary support for these artists came through an early initiative on the part of

Congress of Aboriginal Peoples during the mid-1970s, when it operated as the Native Council of Canada.

The innovative Indigenous singer-songwriter Shingoose was born Curtis Jonnie on Roseau River Anishinabe First Nation in southern Manitoba in 1946. After gaining extensive experience playing in various bands in the United States throughout the late '60s, Shingoose made the decision to return to Canada, citing his anger towards the disparaging treatment of the South Dakota Indian people by the American government. Having previously performed under his family name, he elected to reclaim his Indigenous heritage and took his grandfather's family name, Shingoose, from then on.

Playing at Mariposa Folk Festival in 1973, Shingoose met the Indigenous poet Duke Redbird and the two began to write songs together. By 1975, Shingoose was ready to take their collaborations into the recording studio. Redbird's position of vice-president of the Native Council of Canada may have provided an ideal foundation for supporting Shingoose's initiative.

With the assistance of a special federal grant, Shingoose and Redbird teamed up with a veritable cross-section of the best local musicians at Marc Productions in Ottawa. Renowned folk artist Bruce Cockburn performed on and co-produced the session. Musicians included drummer Richard Patterson (The Esquires, 3's A Crowd), bassist Doug Orr (The Esquires, The MRQ), fiddler Lee Cremo and banjoist Randall Prescott (Prescott-Brown).

Four songs were selected from the session and were released as an EP titled *Native Country*. According to the back cover of the final edition of the EP, the pressing and distribution of the record was handled by the Native Council. In anticipation of the launch of *Native Country*, the *Ottawa Journal* published a story on Shingoose's project on January 23, 1976. The newspaper cited that the record "could


be the start of something big and beautiful for the nation's million or so Métis and non-status Indians."

Shingoose stated that he hoped that the music could "restore some of our young people's confidence in themselves. I want to show the kids it can be done." In speaking to the *Ottawa Journal*, he saw the release of *Native Country* as a testing ground to advocate for greater representation of Indigenous culture throughout Canada, something that he and "many other native people hope will be the beginning of a project that will introduce native culture to Canadians through the performing arts, films, records and a multitude of artistic endeavors."

The record launch party aimed to be both a celebration of and promotion for the production of Indigenous arts to the public and private sectors. Indeed, among the gathered guests were Secretary of State Hugh Faulkner, as well as members of the media,

the music industry and the Native Council.

Although there were plans to establish a label for further recordings by Shingoose and other Indigenous artists, *Native Country* seems to be the only production that reached completion. However, one of the EP's songs ended up occupying a prominent place on the 2016 Grammy nominated historical album, *Native North America, Vol. 1: Aboriginal Folk, Rock, and Country 1966–1985*.

The determination and enthusiasm of such artists as Shingoose and the Congress of Aboriginal Peoples helped show future generations of Indigenous youth that it was possible to create and preserve Indigenous culture through the arts. The story of *Native Country* illustrates that, for its own part, the Congress of Aboriginal Peoples has continued to both advocate for and support its constituency for over 45 years by giving them a national voice. 

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YOUNG LEADERS

Youth Entrepreneur Malcolm Simon inspiring youth to create change

By Clarissa Pangowish

Malcolm Simon

Growing up in a First Nation community can be filled with challenges, but it's important to stay true to who we are and encourage others to follow their passions. Few people exemplify that principle better than Malcolm Elliott Simon, Jr.

Malcolm is a father of two living on Wiikwemkoong Unceded Territory in Ontario. He is a rapper and video blogger working under the stage name Malcolm Stellar. He is also an emerging record producer and operates his own clothing line. He is the recipient of Wikwemikong High School's Intermediate Anishnaabemowin Award. Most importantly, he's striving to make a positive impact in his community. The revenue accumulated from his projects is intended to assist and encourage fellow community members to build on their talents.

Malcolm says he was inspired to start his clothing company, Gym Iron Paradise, by high school business classes. "[I was motivated by] economic development, primarily," he says.

"We noticed over the years that a significant amount of money leaves the community annually. We just thought we can create an opportunity to circulate the dollars here. Another prime example would be to create more financial resources for youth initiatives."

Malcolm has received assistance from community leaders, through both guidance and modest financial assistance. For instance, community support helped him start a Brazilian Jiu Jitsu project that will allow a select few local youth to receive training in nearby Sudbury twice a week. "The goal behind that project is to learn discipline and embody ourselves within that lifestyle so we can grow our personal characteristics," Malcolm says. "The long-term goal is to provide training here in our community for the (next) generation so they can learn to adapt to different lifestyles. The inspiration came from noticing that all people are different and not all are interested in the same sports or extracurricular activities."

Creating music has always been a

passion of Malcolm's. He uses his knowledge and equipment to help others enhance their development as artists and get the sound they imagined through his music production company, Redbooth Entertainment. "I decided to write a business plan to offer young aspiring artists a service at an extremely affordable price to get good quality recordings," Malcolm says. He sees personal development as an important way of growth and encourages people he works with to overcome challenges.

Most importantly, Malcolm is determined to break through assimilation norms and inspire Indigenous youth to build on their individual needs. He believes that, with proper investment, we can create initiative projects that all youth will feel comfortable participating in, building their confidence to achieve anything within or outside the community. With economic development being the primary goal, he believes youth can adapt to diversity. "Not every individual is the same or can learn the same," he says. ■

Walking In Her Moccasins

By Luke Devine

On Dec. 6, the Congress of Aboriginal Peoples (CAP) launched *Walking In Her Moccasins* (WIHM), a national community engagement and violence-prevention campaign. The date was chosen in honour of the 14 women who were killed in the École Polytechnique shooting 28 years ago in Montreal.

WIHM is a campaign rooted in the rights of Indigenous women and girls to live free from all forms of gender inequality, while emboldening Indigenous men and boys to act as leaders in the prevention of gender-based violence. The initiative, funded by Status of Women Canada, represents the culmination of a three-year collaborative effort between CAP, the White Ribbon Campaign (WRC), and the Native Women's Association of Canada (NWAC).

Claudette Commanda, an instructor and Elder in residence in University of Ottawa's common law department, opened the event with a prayer, and applauded the project as an example of "reconcili-action." "(We) are coming together today to learn, and to open the doors to reconciliation," she said.

“The act of violence against Indigenous women and girls has reached epic proportions”

The subsequent speakers reaffirmed the spirit of the initiative, with a few common themes echoed throughout:

the value of intergenerational and community knowledge, the necessity of tackling difficult, uncomfortable topics head on and the importance of listening to and working with one another.

"We cannot shy away from this subject," CAP National Chief Robert Bertrand said. "The act of violence against Indigenous women and girls has reached epic proportions."

Chief Bertrand's call to action was embraced by the Honourable Maryam Monsef, Canada's Minister of Status of Women.

"I am reminded of the power of just one good man," Monsef said, reflecting on the positive impact her own grandfather had on her family while growing up in Iran and Afghanistan. Using the Medicine Wheel concept, the WIHM Bundle publication contains 17 experiential learning exercises for



Left to right: Duane Morrisseau-Beck, Darlene Gerrior, Chief Robert Bertrand, Chief Wendy Wetteland, Virginia Gluska, and James Devoe

Indigenous men and boys to learn from and follow. Each lesson is adaptable to the needs and cultural protocols of any given Indigenous community. One exercise invites participants to craft personalized warrior shields while reflecting on values of bravery, generosity, peacemaking and spirituality. “The bundle includes tools I could see myself using with my sons and nephews,” NWAC president Francyne Joe says.

Since the project’s inception, the Bundle (initially titled a ‘toolkit’) has evolved to better incorporate and reflect Indigenous terminology and knowledge systems. “The community has been at the centre of this project,” said New Brunswick Aboriginal Peoples Council Chief Wendy Wetteland, who also served as a member of WIHM’s National Advisory Committee. Kevin Vowles, WRC’s community engagement manager, expressed gratitude for the wisdom present in each Indigenous community consulted. “The knowledge was already within communities on how to do this work,”

“I ended up learning more than I brought”

Vowles said. “I ended up learning more than I brought.”

Duane Morrisseau-Beck, the WIHM’s senior manager, intends to keep the emphasis on community engagement. Indigenous input and participation remains a critical and ongoing component of the WIHM campaign.

Morrisseau-Beck is also determined for the project to maintain its momentum. The “Train-the-Trainer” phase is due to follow in early 2018, at which point CAP will be reaching out to Indigenous communities to teach them about the Bundle’s 17 teachings, which can be integrated into community programming for the long term. A formal engagement strategy will be posted at a later date at www.walkinginhermoccasins.org.



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Portage College

– The Spirit of Community

By Thomas Pashko



**THE VOYAGE
OF 50 YEARS**
PORTAGE COLLEGE

The world has changed a great deal since 1968, the year of Portage College's inception. The goal of providing educational opportunities for northeastern Albertans, from Goodfish Lake to Fort Chipewyan, was unprecedented. Approximately half of the region's 14,000 residents were Indigenous Canadians who hadn't previously been afforded access to the broader economic and social developments in the province.

In 1968, the school began as Alberta NewStart Inc., one of several federally-funded crown corporations across the country designed to improve socio-economic conditions in regions experiencing significant underemployment. But when the federal government ended funding for NewStart in December 1969, the Lac La Biche training centre faced imminent closure. Members of local Indigenous communities, determined not to lose the opportunities to which they'd been denied access for so long, staged a sit-in. Beginning January 17, 1970, around 200 community members staged a sit-in protesting the closure. The sit-in lasted until February 12 and resulted in the training centre being re-opened under the name Pe-Ta-Pun, or "new dawn."

Over the years since the sit-in, Portage College has always maintained its community spirit and commitment to positive action for Canada's First Peoples. Pe-Ta-Pun opted to end governance by NewStart, instead creating a development board run by Indigenous people from local communities.



Leaders - Métis Sit-In Alberta Newstart - Lac La Biche
Edmonton Journal Collection, Provincial Archives of Alberta



Métis People Sit-In Alberta Newstart - Lac La Biche, January 1970
Edmonton Journal Collection, Provincial Archives of Alberta

The emphasis on community outreach is at the core of Portage College's history. Fifty years on, about 50,000 people have attended or graduated from Portage College, which consists of a diverse student population representing many cultures where students grow to become life-long friends. The spirit of community demonstrated in the 1970 sit-in remains ever-vibrant.

Changing the school's name to "Portage College" in 1998 was a symbolic recognition of the dedication to Indigenous Canadians. The name paying homage to the first peoples showing the Europeans how to traverse the waterways where Portage La Biche linked between Athabasca River and Churchill River drainage systems. The Native Arts and Culture program is another extension of that dedication, which provides Aboriginal and contemporary art studies that are taught with traditional stories and quality methods passed down by generations of teaching. The Artisan Entrepreneurship Diploma gives artists the framework through which to practically apply their skills, while the Artists in Residence are able to facilitate guidance, dialogue and workshops for both students and local communities.

Another aspect of Portage's community focus is ensuring easy access to Portage College courses, whether through satellite campuses or Distance Education, which allows for over a dozen programs to be explored from home. Working to accommodate students in even the most remote locations.

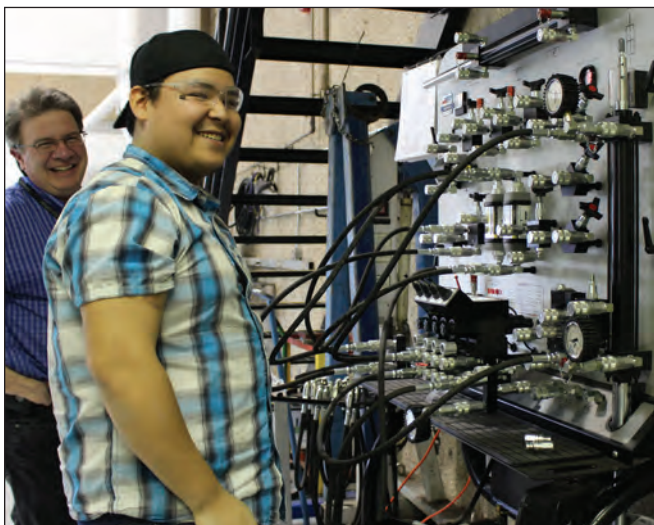
Through seven campus locations, Portage College is able to offer a wide range of options while ensuring quality instruction and close engagement with instructors. Programs include Aboriginal Art, Business, College Prep, Environmental Studies, Food Sciences, Health and Wellness, Human Services, Trades and Technical, University Studies as well as online courses. The corporate campus in Lac La Biche will be the future home to the following Centres of Specialization: Water and Wastewater Resources Training

Centre and the Indigenous Arts Centre. Lac La Biche is also home to the Museum of Aboriginal Peoples' Art and Artifacts, which is also celebrating a significant age by turning 40 years old in 2018. Cold Lake campus is the second largest campus while St. Paul campus houses the Food Sciences Centre with over \$5 million dollars spent on renovating the now state of the art facility. Boyle campus offers hands-on training for Heavy Equipment Operator and Heavy Equipment Technician programs where students are offered a 'camp life' experience. Our satellite campuses include Saddle Lake Cree Nation, Goodfish Lake First Nation #128 and Frog Lake First Nation where we provide accessible local learning opportunities.

Our on-campus resources and opportunities extend far beyond the courses offered. Portage College is part of Alberta Colleges Athletic Conference (ACAC), and our Voyageurs teams compete in hockey, golf and curling. Home games and practices are held at the Bold Centre in Lac La Biche, a 233,000 square foot facility which includes two NHL regulation ice surfaces and a seating capacity of 1000. Students also have access to the Portage College Lac La Biche Fitness and Recreation, which includes a gymnasium, cardio, weight room, racquet ball court, rock climbing wall and the Portage Pool.

Despite the many changes over the past five decades, Portage College still remains dedicated to the same mission of providing education, training and services to facilitate learning and development of knowledgeable, skilled citizens in a caring, supportive and dynamic college environment.

To celebrate their voyage of fifty years, Portage will be hosting events nearly every month beginning in January 2018 to December 2018. After 50 years of success, Portage College hopes you will help them make the next 50 just as prosperous. Please find out more and get involved by visiting their website. www.portagecollege.ca



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For The Record

Why Archive Management is Vital

By Annie Gingras

Have you ever been asked for stories and pictures for a wedding or milestone birthday? Or, better yet, been asked to compile key successes of your workplace's 45-year history when you've only been with them for 6 months? Whether for home or office, archiving and record management are something we keep delaying. Important but often ignored, it should be viewed as a "spring cleaning" of sorts. An archive helps locate items quickly, effectively and easily. There's no reinventing the wheel by recreating already existing documents. Record management today links the past to the present and preserves for the future.

Thought must be given to what is necessary to keep. Be proactive in ensuring nothing of import or value

is lost or destroyed. Ultimately, is the record necessary for efficient and the successful operation of the organization? If the answer is no, dispose. A document should only be retained if needed for continual operation or is of historical value.

What is a valuable record?

A record is any information created, received and maintained as *evidence* and *information* by an organization in pursuance of its legal obligations or business transactions. Typical records may include (but are not limited to): meeting materials for boards, councils,

committees; procedures and guidelines; business related memos; employee report files; photos.

"A record is a record regardless of format. It can come from a computer's hard drive, cell phone, digital camera, a book, CD or USB".



Photo left: Gloria Martin - retired long term administrative assistant at CAP

Photo middle: Youth at CAP's Annual General Assembly in 2001

Photo right: Past chiefs of the Congress of Aboriginal Peoples



Faces and Places

– Unknown photos from
the Archives of CAP

If you can help identify anyone or
place in any of these photos
please contact Annie at
a.gingras@abo-peoples.org



The value of the record may be evidentiary, informational and intrinsic for cultural or historical value (e.g. organizational charter). Their expiry date will be dependent on activity and/or content, with intrinsic records becoming archived while some others may be disposed of.

***Did you know?
An employee spends
on average***

- 30% of time searching or recreating lost documents
- 3.5 hours per week every year searching for information that can't be found – that's about 21 days

When records become archives

Following the organization's agreed upon length of time to keep records (retention period), disposal or archival occurs. This is affectionately referred


to as the "to pitch or not to pitch" stage of the record's life cycle. To become an archive, the record should fall into at least one of these categories:

- Ensure accountability (can be to members, specific group, public at large)
- Ensure statutory and regulatory compliance
- Preserve the rights of the citizen
- Support better decision making and safeguard vital information
- Preserve organizational memory
- Reduce operating costs
- Minimize litigation risks
- Preserve unique or collectible documents

***Only 2-5%
of documents
created
are archived***

“ Archival and records management is knowing what you have, where to find it and how long you want to keep it. ”

What this means for CAP

In today's world, people come and go regularly. Records provide continuity for the function and mission of an organization. Through archives and records, lives, stories, and what people meant to others will be preserved long after memory has faded. That is surely the most important legacy archives can provide, and it is one which makes them truly priceless. 

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The *Daniels* Decision —

What is it and what does it mean?

By Amy Nahwegahbow

In 1999, Harry Daniels, Leah Gardner, Terry Joudrey and CAP launched *Daniels v. Canada*, alleging that Métis and non-status Indians represented the most disadvantaged and marginalized of all Canadian citizens and had fallen through the cracks.

For years, both federal and provincial governments denied having legislative authority over Métis and non-status Indians, the federal government under the justification that the *Constitution Act, 1867*, Section 91 (24) precluded them from doing so, and the provincial government on the basis that the issue was a federal one.

This left many Métis and non-status Indians in what the Supreme Court of Canada (SCC) characterized as a “jurisdictional wasteland with significant and obvious disadvantaging consequences.” Métis and non-status Indians have been denied access to federal programs and services, as well as excluded from federal processes to address their

distinct issues, rights or claims, which are available to status First Nations and Inuit.

WHAT IS THE *DANIELS* CASE?

On appeal to the Supreme Court of Canada, *Daniels* sought the following three declarations:

- 1) That Métis and non-status Indians are “Indians” under s. 91(24) of the *Constitution Act, 1867*;
- 2) That the federal Crown owes a fiduciary duty to Métis and non-status Indians; and
- 3) That Métis and non-status Indians have the rights to be consulted and negotiated with, in good faith, by the federal government on a collective basis through representatives of their choice, respecting their rights, interests and needs as Aboriginal peoples.



National Chief Robert Bertrand at the Supreme Court of Canada after the historic *Daniels* Decision was announced speaking with the media.

WHAT WAS THE SCC DECISION?

On April 14, 2016, after a seventeen year journey, the Supreme Court of Canada issued a unanimous decision declaring that Métis and non-status Indians are “Indians” under s. 91(24) of the *Constitution Act, 1867*. This landmark ruling confirmed Canada’s jurisdiction over and responsibility to Métis and non-status Indians. While this case establishes clear federal jurisdiction, Métis and non-status Indians may also fall under provincial laws, so long as it does not conflict with federal jurisdiction over Indians.

Under s. 91(24), the federal government has the power to legislate on matters relating to “Indians, and Lands reserved for the Indians,” including Métis and non-status Indian issues such as governance structures, funding, and rights.


With respect to the first declaration, the court noted that “delineating and assigning constitutional authority between the federal and provincial governments (over Métis and non-status Indians) will have enormous practical utility”. The declaration would “alleviate the constitutional uncertainty and the resulting denial of material benefits,” as well as “guarantee both certainty and accountability” the federal government fiduciary duty to Métis and non-status Indians. While the ruling does not create a duty to legislate, the courts noted that it has the “undeniably salutary benefit of ending a jurisdictional tug-of-war”.

The Court did not grant the second and third declarations in *Daniels*, as they found them to be restatements of existing law and would therefore have no practical utility. The federal government’s fiduciary relationship to Canada’s Aboriginal peoples was already well established in Canadian law in cases such as *Delgamuukw v. British Columbia*, [1997] 3 S.C.R. 1010. Also, the federal government’s duty to consult and accommodate with Canada’s Aboriginal peoples when Aboriginal rights are engaged is recognized in *Haida Nation v. British Columbia (Minister of Forests)*, [2004] 3 S.C.R. 511, *Tsilhqot’in Nation v. British Columbia*, [2014] 2 S.C.R. 257, and *R v. Powley*, [2003] S.C.R. 207.

WHAT DOES THE DANIELS DECISION MEAN FOR MÉTIS & NON-STATUS INDIANS? WILL I BE ELIGIBLE FOR INDIAN STATUS NOW?

The *Daniels* decision is about who is included within the meaning of “Indians” under s. 91(24) of the *Constitution Act 1867*, the scope of federal powers. It is not about other laws such as the Indian Act or who has status under the *Indian Act*. It is only about s. 91(24), not about rights or status.

WILL I HAVE ACCESS TO FEDERAL PROGRAMS & SERVICES?

There are still many unknowns as to whether *Daniels* will open the doors for Métis and non-status Indians to obtain greater access to federal programs and services. CAP is working tirelessly to ensure the voice of our community is heard and that our people will finally receive this much-needed support. 

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The Right Start

By Virginia Gluska

I had applied for Child Care and was put on a wait list. I applied and waited and waited and waited and it took very long for them to get back, I eventually gave up waiting.”

Chrissy¹ is a young Mi’kmaq mother living in Nova Scotia. Off-reserve² Indigenous families in many provinces in Canada can feel like an invisible population when it comes to accessing programs and services that many Canadians take for granted. The 2015 Liberal campaign promise to “develop a child care framework that meets the needs of Canadian families, wherever they live” is a long way from becoming reality. Affordable,

quality early learning and child care is almost unheard of for many off-reserve families, let alone access to culturally-appropriate early learning and child care. It is evident that what was considered a daycare crisis and issues that plagued families in the 1980s still has not improved. Child care is neither universal nor affordable and these

“Child care is neither universal nor affordable...”

challenges are still several times greater for off-reserve families who continue

to find themselves in a jurisdictional wasteland.

Under One Sky – Monoqonuwicik-Neoteetjg Mosigisig, Inc. is the only Aboriginal Head Start in Urban and Northern Communities (AHSUNC)-affiliated organization in the entire province of New Brunswick. Under One Sky, located in Fredericton, currently has funding to accommodate six children. The program is community driven and very successful even though they have not received a funding increase since 2002. Like Chrissy, many families put their children’s name on a wait list for a space in this coveted cultural early learning program. Sadly, as of this writing, the wait list currently has 47 children on it.

Like Chrissy’s child, most families will give up, while many wait listed children will age out before a space opens for them. For many families, not accessing a spot in this sought-after program also means losing access to learning their language in a traditional, land-based environment, and access to cultural teachings that parents and families long for to revitalize in their communities.

In 2017, the Government of Canada committed to engage with Indigenous organizations and partners to develop an Indigenous Early Learning and Child Care Framework. This distinct framework is being developed on a separate and parallel track to the Multilateral Framework for Early

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Learning and Child Care in order to reflect the unique cultures and needs of First Nations, Inuit and Métis children across Canada. For the Congress of Aboriginal Peoples, this was an opportunity to bring our communities together and hear their thoughts on what an Indigenous Early Learning and



Participants during one of CAP's national engagement sessions on a new Federal Indigenous Early Learning and Childcare Framework

Child Care Framework that includes their families and communities might look like.

Participants attended regional roundtables hosted by the Congress of Aboriginal Peoples, representing a broad range of voices from urban, rural and remote communities. Eight dynamic and passionate engagement sessions in total were held across the country from June through August. The number one feedback received across sessions was overwhelming gratitude and thanks to Employment and Social Development Canada for asking people to share and for including our communities in the engagement process.

Several key points emerged during the engagement process, including the significant gaps and barriers to the accessibility of any services (especially culturally-sensitive services) for off-reserve Indigenous families. Outcomes of the Congress

of Aboriginal Peoples community engagement align with previous reports and federal engagement on early learning and child care, including the Native Council of Canada (now known as Congress of Aboriginal Peoples) 1990 research project, *Native Child Care, "The Circle of Care"*. For Indigenous families and children, access to culturally appropriate, high-quality, fully inclusive, flexible and affordable early learning and child care is critical to fully allow all children the head start that they deserve. For many low-income families, even if they are accepted into child care, the high costs make it inaccessible.


There needs to be Indigenous early learning and child care that is culturally safe for all children. Indigenous children should be treated equally and given the same amount of services and programs that other families have access to. Early Learning and Child Care should be low-cost or free to give an opportunity for all early learners to grow.

Integral to early learning programming for Indigenous children is the need to promote and protect Indigenous languages, cultures and land-based learning. A prevailing message at all the engagement sessions was that we will know we have been successful when "we hear our children speak their languages and see them proudly living their culture," when "children are happy and eager to go to school," and "when our children and



Participants during one of CAP's national engagement sessions on a new Federal Indigenous Early Learning and Childcare Framework

our communities are thriving."

One of the foremost investments that governments can make to improve the country's social and economic fabric is to provide solid support for children. The Government of Canada believes that all Canadian children deserve a real and fair chance to succeed, and that early learning and child care provides a solid foundation for future success. All children, including our off-reserve Indigenous children, deserve an equal chance, free of barriers. 

¹ Real name not disclosed to ensure privacy

² For the purposes of this article, the term 'off-reserve' references all CAP constituents including off-reserve, status, non-status, Métis and Southern Inuit.



Participants during one of CAP's national engagement sessions on a new Federal Indigenous Early Learning and Childcare Framework

CAP Priorities and Resolutions

What's Ahead For 2018?

By Amy Nahwegahbow

At CAP, our goal remains unchanged: to advance the collective and individual rights, interests and needs of off-reserve status and non-status Indians, NunatuKavut Inuit and Métis peoples across the country. This means working collectively with our eleven affiliated Provincial and Territorial Indigenous Organizations (PTOs) to improve the socio-economic conditions of our constituents through advocacy, education, research, and policy.

Over the past 46 years, we have accomplished many things and overcome numerous challenges in advancing off-reserve, Métis, and non-status Indian rights such as:

- advocating for the inclusion of Métis peoples in section 35 of the *Constitution Act 1982*;
- intervening in the Supreme Court of Canada (SCC) ruling in 1999 *Corbière v. Canada* that amended the Indian Act to allow band members living off-reserve to vote in band elections;
- spearheading a 17-year legal battle and historic SCC ruling in 2016 on *Daniels v. Canada* declaring that Métis and non-status Indians are “Indians” under section 91(24) of the *Constitution Act, 1867*.



Though we have come far, more work still needs to be done. We, along with our PTOs, continue to set new goals and priorities to better improve the economic and social conditions of Indigenous peoples. This upcoming year, CAP will work on issues identified as priority by our leadership, regional affiliates and their constituents, particularly within the following areas:

1. CAP's Relationship with the Government of Canada

- finalize *Political Accord* between the Government of Canada and CAP to advance reconciliation, strengthen and guide a renewed working relationship.
- advance reconciliation, support and work towards the full implementation of the *Truth and Reconciliation Commission's (TRC) 94 Calls to Action*.
- participate in high-level engagement sessions to advance international Indigenous issues and advocate for the implementation of the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*.

2. Daniels Decision

- identify next steps to mobilize immediate and effective change for our constituency with respect to advocacy, policy, and program development for CAP and the federal government.

3. National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG)

- our Standing with the *National Inquiry for the MMIWG*, means CAP will participate in the truth finding gatherings, national in scope, involving the federal government, institutions, and expert panels or witnesses.
- ongoing involvement through discussing issues, providing support and advice

4. Human Rights

- support the full *removal of gender-based discrimination* from the *Indian Act* and participate in Stage II - a collaborative process on the broader issues relating to Indian registration, band membership and citizenship to be launched following the passage of *Bill S-3, An Act to amend the Indian Act (elimination of sex-based inequities in registration)*.

5. Legislation, Policies, Strategies and Frameworks

- engage in discussions on the development of the *Indigenous Languages Act, Bill S-212*: An Act for the advancement of the aboriginal languages of Canada and to recognize and respect aboriginal language rights.
- engage in the development of *Canada's National Poverty Reduction Strategy* to ensure poverty issues affecting CAP constituents off-reserve.






National Chief Robert Bertrand addressing delegates during the 2017 Annual General Assembly

- engage in the development of *Canada's National Housing Strategy* to deliver more affordable, accessible, inclusive and sustainable homes prioritizing vulnerable persons including women and children fleeing violence, seniors, Indigenous peoples, people with disabilities, those dealing with mental health and addiction issues, veterans and young adults.
- ongoing engagement with Employment and Social Development Canada (ESDC) in the development of a final *Indigenous Early Learning and Child Care Framework*.
- participate and advocate at the domestic and international level, on changes to *environmental legislation and issues* of concern to our constituents such as climate change, marine conservation, Indigenous fisheries, conservation of biological diversity, and access and benefit sharing of genetic resources.

6. Economic Development and Strategic Partnerships

- assist Indigenous clients with multiple employment barriers to return to school and/or find employment through the *Aboriginal Skills and Employment Training Strategy (ASETS)*
- address Canada's labour market challenges
- host the 4th *Annual Creative Leaders Symposium* to bring together successful Indigenous entrepreneurs. 



Congress of Aboriginal Peoples National Chief Robert Bertrand, along with community leaders from other religious and ethnic minorities voice their concerns about Statistics Canada numbers on police reported hate crimes in Canada for 2015



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